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inherits everything, but with a certain obligation to care for his brothers and sisters. In Martinshöhe the children inherit equally, and hence a sort of communism or nationalism prevails. As the two systems of inheritance have run beside each other for a century or more, each has wrought out its natural results. Dr. Mayer makes a thorough statistical examination of these results, and exhibits them in a variety of tables and charts. He shows that the system of minute division has given Martinshöhe a much larger population than that of Gerhardsbrunn, a much larger number of houses, and a much larger production of marketable animals and vegetables. He creates an impression altogether favorable to this system of inheritance. But the impression is much modified when one reads the preface, written by another man, and based upon the same statistics. Here it is shown that in Martinshöhe, while the population is larger, it is more ignorant; that the percentage of illiteracy is far greater; and that intemperance is far more prevalent. In the work of Dr. Mayer we have a favorable showing of physical results; in the preface an unfavorable showing of moral results. The little treatise is as important as it is curious and interesting.—*The Latin Hymns in the Wesleyan Hymn Book: Studies in Hymnology.* By Frederic W. Macdonald. (London: Charles H. Kelley, 1899; pp. 158; 2s. 6d.) Mr. Macdonald writes concerning twelve or fourteen of the great Latin hymns. He shows a loving and familiar acquaintance with them, and also with the work of other critics in this field. His style is graceful and fascinating, and the reader does not willingly close the book till he has finished it.—FRANKLIN JOHNSON.

Samson Occom and the Christian Indians of New England. By W. DeLoss Love, Ph.D. (Boston and Chicago: The Pilgrim Press, 1899; pp. xi + 379; \$1.50.) Mr. Love endeavors to answer the question "whether the Indian is capable of being permanently established in the ways of civilized life; and if so, what conditions will best accomplish this end." He has evidently exhausted the available sources in this study of Christianity as a moral and social factor among the Indians of New England.

The work of Samson Occom is the central feature in the book, although much else is included. Occom, a Mohegan Indian, blessed with a Christian mother, converted to Christ at seventeen, undertook to secure the spiritual welfare of his people by adopting precisely the plan of John Eliot at Natick—that of a permanent Christian community,

dependent upon the soil for a living, and maintaining its own needful Christian and civil institutions. For his labors to this end Occom "will always be regarded as the most famous Christian Indian of New England." The Revolution, which hindered or frustrated more than one missionary movement in America, was a serious check to the development of the plans of Occom and his co-laborers. The later migrations of their colonies to the West, the form of their own government (patterned on the Connecticut statutes), and their various controversies with the white settlers and with the government are fully discussed. A family history of the Brothertown Indians adds much to the bulk, and a full index to the value, of the book.—GEO. E. BURLINGAME.

Romanism in its Home. By John H. Eager, D.D. With an Introduction by John A. Broadus, D.D. (Philadelphia: American Baptist Publication Society, 1899; pp. xix+300; \$1.) Dr. Eager's delineation of Romanism at home comes to us strongly recommended by the late John A. Broadus, D.D., and by eight Protestant missionaries now laboring in Italy, and hence acquainted with the facts as eyewitnesses. The picture is dark from beginning to end. Perhaps the best estimate of it is contained in a letter from Rev. Geo. B. Taylor, D.D., the author of *Italy and the Italians*, who intimates that neither the worst nor the best is told in these pages. There are some gleams of light which Dr. Eager does not permit us to see, and some features so black that he would not soil his pages with them. The book is valuable to those who wish to know what the papacy does for a people which falls under its control.—FRANKLIN JOHNSON.

Dwight L. Moody: Impressions and Facts by Henry Drummond, with an Introduction by George Adam Smith. (New York: McClure, Phillips & Co., 1900; pp. 125; \$1.) This is one of the most sympathetic and just appreciations of Mr. Moody's character and work which have thus far appeared—intensely stimulating and well worth a second reading.—WM. R. SCHOEMAKER.

Die Gegenwart des Herrn im heiligen Abendmahl. Eine biblisch-exegetische Untersuchung. Von Johannes Watterich, o. ö. Professor der Geschichte A. D., Dr. phil. et theor. (Heidelberg: Carl Winter's Universitätsbuchhandlung, 1900; pp. 88; M. 2.) This book is dated in the present year of grace, but, judging from its spirit, it must have floated down from the controversial age of Lutheran church